Now, we hold that the investigator of the mere facts and laws of nature is engaged in a work resembling that of this supposed visitant, when he is examining the stones and arches of the building. We are not inclined to depreciate this work of the scientific inquirer, and we are not doing so when we maintain, that if he would rise to a correct view of the character of God, he must enlarge the sphere of his vision ; his eye and his mind must take in other phenomena, and he must look at the object served by this temple, (for such it is,) whose architecture he has been observing and admiring.

In investigating these two topics—the providence of God, and the moral principles of man's nature—we trust to rise above the inadequate conception*, of the Divine character so commonly entertained in the present age ; we shall ascend beyond mechanism to life, beyond laws to a lawgiver, and beyond even legislation to an active and orderly government, with its judicial and executive departments. Instead of an image of marble set up on a pedestal by the hands of man to be admired, we shall contemplate a living and reigning king seated upon a throne, wielding authority over, and issuing commands to, all creatures.

This world is not in the state in which the intelligent and benevolent mind would have expected it to be *a priori*. Let the problem be : given a God of infinite power and wisdom, to determine the character of the world which he would fashion—and man's solution would present a very different world from the actual one. True, the problem is confessedly of too high an order for human intellect to solve it correctly; but every approximation which he makes, only impresses him the more with wonder, awe, and fear, when he compares the results at which he arrives with the actual results—as we must believe them—of heavenly intelligence and love, in the existing world in which he is placed.

We maintain that the solution of this mystery is to be found, so far as it can be found, in the careful consideration of the departments of God's works in which the mystery appears. The mystery, as existing in the government of God, demands a more earnest investigation of that government; and underneath the very folds of «the mystery, we may discover the truths which conduct to a rfght explanation.

" They that deny the depravity of human nature are involved